

The role of antah-karaNa-vritti in vishaya-pratyaksha

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Karma refers to jnAna-vishaya. Pratikarma-vyavasthA means a vyavasthA wherein for every jnAna, there is a vishaya. LaghuchandrikA defines paratikarma-vyavasthA as कस्यचित्पुंसः कदाचिदेव कश्चिदेव विषयो ज्ञानकर्म, न सर्वस्य सर्वदा सर्व इति प्रतिनियतकर्मव्यवस्था। That is to say, the object of jnAna for a particular person at a particular time is some particular vishaya only. It is not the case that for everyone, at all times, everything is the vishaya of jnAna. This is referred to as pratikarma-vyavasthA.

antah-karaNa is tejas like chakshu-indriya. That antah-karaNa through the door of eyes etc covers the vishaya, which is already in contact with chakshu-indriya. The antah-karaNa extends from the body till the object and at the object-end, takes the form of vishaya. Just as the water from the river goes through channels to the field and takes the shape of the field. That modification of antah-karaNa spanning from the body to the vishaya is called vritti. The discussion in this note is restricted to the role of such antah-karaNa-vritti arising on account of vishaya-indriya-sannikarsha.

2. Here, there are three views which have been explained in VivaraNa depending on the definition of jIva-chaitanya.

S. No.	Jiva-chaitanya	Covering	upAdAna	Illuminator
1	avidyA-upahita-chit	avidyA-anAvrita (VivaraNa)	jIva is not the upAdAna of world	jagat-upAdAnatva-uparakta- adhishThAna-chaitanya
2	avidyA-upahita-chit	avidyA-Avrita (BhAmatI)	jIva is the upAdAna of world	jIva-chaitanya
3	antah-karaNa-upahita- chit	NA	jIva is not upAdAna of world	vishaya-adhishThAna-Brah ma-chaitanya (vishaya-avachchhinna-chait anya)

2.1 Here, by the words “upahita”, one should understand “pratibimbita”. (VedAnta ParibhAshA Commentary: page 272: अविद्योपहितचैतन्यस्येति, अविद्यायां प्रतिबिम्बितचैतन्यस्येत्यर्थः). JIva-chaitanya is defined either as avidyA-upahita or antah-karaNa-upahita. While in case of the former, it is sarvagata i.e. omnipresent, in the case of the latter, it is limited,

parichchhinna. This is because the upAdhi avidyA is sarvagata in the case of former, while the upAdhi antah-karaNa is parichchhinna in the case of latter.

Meaning of sarvagata

3. What exactly does sarvagata refer to and what exactly is the mechanism therefor? LaghuchandrikA explains on pge 478 - जीवः सर्वतादात्म्याविशिष्टचित्तादात्म्यादिसम्बन्धेन सर्वगत इत्यर्थः. JIva is stated as sarvagata on account of tAdAtmya-sambandha with sarva-tAdAtmya-vishishTa-chit. Thus, chit has tAdAtmya with the entire world, since the world is superimposed in chit. And avidyA-pratibimbata-chita, which is jIva, has tAdAtmya with such sarva-tAdAtmya-vishishTa-chit. Accordingly, jIva is sarvagata.

avidyA-upahita-chit

4. As we saw, avidyA-upahita-chit refers to avidyA-pratibimbata-chit. Since avidyA is one, avidyA-upahita-chit is also one. However, depending on the model, this jIva can be anAvrita or Avrita.

4.1 The preferred model of VivaraNa/VArtika/Samkshepa ShArIraka, is that jIva is uncovered. It is the shuddha chaitanya which is covered by avidyA being the Ashraya thereof. It is a rule that whichever entity is the Ashraya of avidyA, that very same entity is covered by avidyA. Therefore, jIva is anAvrita whereas shuddha chaitanya is Avrita. (Advaita Siddhi, DakshiNAmUrti MaTh edition: Vol 2: Page 182)

4.2 The second view is that of BhAmatI which holds that jIva is covered by avidyA being the Ashraya thereof.

Which entity illumines vishaya (vishaya-prakAshaka)

5. VedAnta ParibhAshA says, अनावृतचैतन्यस्यैव भानप्रयोजकत्वात्. The commentary explains on page 273 - आवरणस्य प्रकाशप्रतिबन्धकत्वात् अनावृतचैतन्यस्य प्रकाशकत्वमिति भावः.

5.1 In case of avidyA-upahita-chit, jIva-chaitanya is the vishaya-prakAshaka whereas in case of antah-karaNa-avachchhinna-chaitanya, Brahma-chaitanya (vishaya-adhishThAna-Brahma-chaitanya/vishaya-avachchhinna-chaitanya) is the vishaya-prakAshaka. However, in order to be vishaya-prakAshaka, they would need to first become anAvrita. The anAvritatva happens by way of removal of AvaraNa of vishaya-avachchhinna-chaitanya (even in the case where jIva-chaitanya is Avrita.) तत्र जीवचैतन्यमविद्योपाधिकं सत् सर्वगतम् अन्तःकरणोपाधिकं सत् परिच्छिन्नमिति मतद्वयम् । तत्राद्ये विषयप्रकाशकं जीवचैतन्यम् । द्वितीये ब्रह्मचैतन्यम् । (Advaita Siddhi, page 479)

5.2 In case of avidyA-upahita-chit, there are two views. In one view, jIva is accepted as upAdAna of the world, whereas in the other case, it is the shuddha chaitanya which is the upAdAna and jIva is not accepted as the upAdAna. These cases respectively refer to the cases wherein jIva is Avrita by avidyA and where jIva is not covered by avidyA. In case of jIva as jagat-upAdAna i.e. avidyA-Avrita-avidyA-upahita-chit, jIva-chaitanya is the vishaya-prakAshaka, whereas in case of jIva not accepted as jagat-upAdAna i.e. avidyA-anAvrita-avidyA-upahita-chit, the vishaya-prakAshaka-chaitanya is jagat-upAdAnatva-uparakta-adhishThAna-chaitanya. LaghuchandrikA says on page 479 - जीवस्य जगदुपादानत्वे स एव भासकः । तस्य तदभावपक्षे तु तदुपरक्तमधिष्ठानचैतन्यमेव भासकम् । वक्ष्यते हि 'अधिष्ठानचिदेव भासिका । प्रकाशस्य साक्षात्त्वसम्बन्धभासकत्वा' दित्यादि ।

5.3 In advaita-siddhi, this distinction is not made and it is stated that in case of jIva being avidyA-upahita-chit, the vishaya-prakAshaka is jIva-chaitanya. However, it stands to reason, as is demonstrated by LaghuchandrikA, that the vishaya-prakAshakatva is determined depending on the entity which is the jagat-upAdAna. So, in case jIva is avidyA-upahita-chit, the vishaya-prakAshaka shall be jIva only when it is accepted as upAdAna of the world, i.e. when jIva is Avrita. In other cases of avidyA-upahita-chit being jIva, it is the jagat-upAdAnatva-uparakta-adhishThAna-chaitanya which is the vishaya-prakAshaka.

5.4 In case of antah-karNa-upahita-chit, vishaya-prakAshaka is vishaya-adhishThAna-Brahma-chaitanya. BAlabodhinI says on page 822, Vol. 2- अन्तःकरणावच्छिन्नं जीवचैतन्यं परिच्छिन्नमिति तृतीयपक्षे विषयप्रकाशकविषयाधिष्ठानब्रह्मचैतन्येन जीवचैतन्यस्य अभेदाभिव्यक्त्यर्थान्तःकरणवृत्तिरिति विवेकः । So, the vishaya-prakAshaka in case of pot is pot-avachchhinna-chaitanya.

How exactly is jIva, i.e. avidyA-upahita-chit, being jagat-upAdAna is considered to be Avrita whereas jIva not being jagat-upAdAna is considered as anAvrita?

5.5 LaghuchandrikA explains in page 479 - जीवस्य जगदुपादानत्वपक्षे मनआदेरिव घटादेरपि सर्वस्य व्यवहारकाले भातीतिव्यवहारापत्त्या मन आद्यवच्छेदेनानावृतमपि घटाद्यवच्छेदेनावृतं जीवचैतन्यम् । If the jIva is admitted as jagat-upAdAna, then it has to be accepted that this jIva-chaitanya is anAvrita with mind etc as avachchhedaka and Avrita with pot etc as avachchhedaka otherwise there would always be pratyaksha of pot just as it happens in case of the mind. Therefore, with jIva as jagat-upAdAna, it is accepted that jIva-chaitanya is avidyA-Avrita-avidyA-upahita-chit.

In case jIva is not admitted as jagat-upAdAna, then as is shown in Advaita Siddhi, such contingency of constant pratyaksha of pot etc does not arise on account of

temporality of bhAsakatA-niyAmaka-sambandha (since jIva is not jagat-upAdAna, there is no possibility of its tAdAtmya with world). Therefore, the anAvritatva of jIva-chaitanya is admitted. LaghuchandrikA explains in page 479 - तस्य जगदनुपादानत्वपक्षे तु वक्ष्यमाणस्य भासकतानियामकसम्बन्धस्य कादाचित्कत्वादेव घटादेरुक्तव्यवहारे कादाचित्कत्वसम्भवादनवृतमेव तदिति भावः । In this view, shuddha chaitanya is jagat-upAdAna and Avrita by avidyA. Hence, jIva-chaitanya is anAvrita.

Which entity is bhAsya (illuminated)

6. It is crucial to understand that it is not the pot, cloth etc which are the bhAsya. Rather, it is pot-avachchhinna-chaitanya, which is bhAsya. Pot etc are mere avachchhedaka of bhAsya. LaghuchandrikA says on page 489 - जीवचैतन्यस्य भासकत्वपक्षेऽपि तद्भास्यं घटाद्यवच्छिन्नं चैतन्यम् मनोवृत्तेस्तदाकारत्वात् । घटादेस्तु तदवच्छेदकत्वस्यैव स्वीकारात् । घटादिकं तु तादृशेन प्रमेयचिन्ता भास्यते । अत एव तत् स्वयं भासमानं सत् स्वाध्यस्तं घटाद्यपि भासयतीति मूले अग्रे वक्ष्यते । The usage of “api” in भासकत्वपक्षेऽपि signifies that even in case of antah-karaNa-upahita-chit, the bhAsya is vishaya-avachchhinna-chit. The illumination of bhAsya shall compulsorily depend on the removal of AvaraNa present on vishaya-avachchhinna-chaitanya, because vishaya-avachchhinna-chaitanya is covered by avasthA-ajnAna. Tattva Deepana says on page 206 - विषयस्थचिद्भावरणमावरणशब्दार्थः. The AvaraNa is on vishaya-stha-chit i.e. vishaya-avachchhinna-chaitanya.

Role of antah-karaNa-vritti in pratyaksha

7. A vishaya is said to be pratyaksha when there is tAdAtmya of vishaya with anAvrita-jIva-chaitanya. A vritti is said to be in respect of pratyaksha-vishaya when it has a vishaya which is having tAdAtmya with anAvrita-chaitanya. अनावृत-चित्-तादात्म्य-विशिष्ट-विषयकत्वेन-वृत्तेः प्रत्यक्षत्वम्.

A jnAna is said to be aparoksha when there is aparoksha-artha-vyavahAra-anukUla-jnAnatvam in it.

Thus, for vishaya-pratyaksha, there has to be tAdAtmya between anAvrita-jIva-chaitanya and anAvrita-vishaya-avachchhinna-chaitanya.

The role of vritti in pratyaksha of vishaya is tabulated as under:

S. No.	Jiva-chaitanya	Purpose of vritti
1	avidyA-anAvrita-avidyA-upahita-chaitanya	Chit-uparAga and AvaraNa-abhibhava

S. No.	Jiva-chaitanya	Purpose of vritti
2	avidyA-Avrita-avidyA-upahita-chaitanya	AvaraNa-abhibhava
3	antah-karaNa-upahita-chaitanya	AvaraNa-abhibhava and abheda-abhivyakti

Model 1: avidyA-anAvrita-avidyA-upahita-chit as jIva

8. As we have seen above, this model refers to jIva not being accepted as jagat-upAdAna. Here, despite jIva-chaitanya being sarvagata on account of avidyA as upAdhi, it is not the upAdAna of vishaya and hence there is asangatA (absence of tAdAtmya) of jIva-chaitanya vis-a-vis vishaya. There is no tAdAtmya of jIva-chaitanya with vishaya. Brahman is the upAdAna of the world and hence it is Brahman which has tAdAtmya with the world due to the adhyAsa of the world into it. Therefore, Brahman illumines everything. However, that is not the case with jIva-chaitanya. It, having avidyA as upAdhi, is sarvagata but on account of not being upAdAna, it is asanga. VivaraNa states on page 205 - सर्वगतस्यापि जीवस्यासङ्गितया सर्वेणासंयोगात्। प्रकाशस्य च संयुक्तवस्त्ववभासित्वाद्, ब्रह्म तु सर्वोपादानतया स्वात्माभिन्नं जगदात्मानमिवावभासयति; न तु जीवः, अनुपादानत्वात्।

In such a case, vritti is required for twin purposes: vishaya-uparAga and AvaraNa-abhibhava. While the former is required for a connection between vishaya and anAvrita-chit, the latter is required for removal of AvaraNa of vishaya-avachchhinna-chaitanya. Only when these two objects are achieved, there can be tAdAtmya of anAvrita-jIva-chaitanya and anAvrita-vishaya-avachchhinna-chaitanya.

The text in Advaita Siddhi states only vishaya-uparAga. However, LaghuchandrikA explains that AvaraNa-abhibhava is also required. “तत्राद्ये वृत्तिर्जीवचैतन्यस्य विषयोपरागार्थः। द्वितीये त्वावरणाभिभवार्थः।” - says Advaita Siddhi. LaghuchandrikA clarifies it by saying - आवरणाभिभवार्थेति । **एवकारश्शेषः** । तेनोपरागार्थत्वपक्षेऽप्यावरणाभिभवार्थत्वलाभः. LaghuchandrikA further substantiates it by referring to SiddhAnta Bindu, wherein it is said - जीवस्य जगदुपादानत्वे आवरणाभिभवार्थः । ब्रह्मणस्तत्त्वे (ब्रह्मणः उपादानत्वे) तु **आवरणाभिभवार्थं प्रमातृचिदुपरागार्थं चेति** । Thus, it is clear that in case of avidyA-anAvrita-avidyA-upahita-chit as jIva, vritti is required for both chit-uparAga and AvaraNa-abhibhava.

What exactly is chit-uparAga

8.1 Chit-uparAga refers to “विषय-सन्निहित-जीव-चैतन्य-तादात्म्यापन्नाया वृत्ते: विषयसंयोगे तस्याः अपि तद्वारकः परम्परासम्बन्धो लभ्यते इति सः एव चित् उपरागः”. The indirect connection of chit with the vishaya through the vritti, which is in tAdAtmya with jIva-chaitanya connected to vishaya, is referred to as chit-uparAga. In this manner, when jIva-chaitanya is anAvrita, there is chit-uparAga through vishaya-AkArA-vritti and thus there is vishaya-prakAsha.

LaghuchandrikA explains chit-uparAga as under in page 479: स्वप्रतिविम्बाश्रयवृत्तिसंश्लेषार्थेत्यर्थः। वृत्ते: संश्लेषस्तु संयोगादिराकाराख्यविषयता चेत्युभयरूपो बोध्यः रूपाकारवृत्ते: संयुक्तसमवायस्य रसादावपि सत्त्वाद्विषयतानिवेशः। परोक्षवृत्त्या रूपादेर्भानवारणाय संयोगादिनिवेशः। उक्तोभयस्थाने अवच्छेदकता निवेश्यते। सा च न परोक्षवृत्तेः, न वा रसादौ रूपाकारवृत्तेः। वृत्त्यवच्छेदकत्वस्येन्द्रियसन्निकर्षादिसामग्रीनियम्यत्वादिति तु वस्तुगतिः। It basically defines chit-uparAga as the connection of chaitanya with vritti which is the locus of jIva, which, in turn, is pratibimba of chaitanya. The avchchedaka of vritti should be contingent on indriya-sannikarsha-with-vishaya.

8.2 VivaraNa further takes up a conceptual objection and states on page 205 that it should not be argued as to how can jIva-chaitanya, which is asanga, have uparAga with vritti. VivaraNa explains that just as cow-ness jAti, even though sarvagata, expresses itself only in vyakti-with-sAsnA and not anywhere else, similarly jIva-chaitanya expresses itself only in vishaya-AkArA-vritti. **Or else**, just as light of a lamp pervading AkAsha, gandha, rasa etc does not illumine them but only rUpa, similarly in case of jIva-chaitanya. **Or else**, “only fire” has no burning-hood but situated on an iron-ball, the same fire burns. **Similarly**, there being no illumination of “only Jiva-chaitanya”, when it situates on vishaya-AkArA-antah-karaNa-vritti, it illumines the vishaya such as pot. यथा गोत्वादयो जातिविशेषाः केसरादिमद्व्यक्त्यन्तरप्रदेशसंनिहिता अपि स्वभावविशेषादश्वादिव्यक्त्यन्तरप्रदेशसंनिहिता अपि स्वभावविशेषादश्वादिव्यक्त्यसङ्गितया तैरनभिव्यक्ता अपि सास्त्रादिमत्पिण्डसङ्गितया अभिव्यज्यन्ते; यथा वा प्रदीपप्रभा वाय्वाकाशरसगन्धादिप्रदेशव्यापिन्यपि स्वभावविशेषात् तानि न प्रकाशयन्ती रूपसंसर्गितया तदेव प्रकाशयति, एवं चैतन्यमपि स्वभावविशेषादन्तःकरणे संसृज्यते, नान्यत्रेति युक्तम्। यथा च केवलेन वह्निना न दाह्यमपि तृणादि, अयःपिण्डसमारूढेन दह्यते; तथा अहंकारसमारूढेनात्मना, केवलेनाप्रकाश्या अपि विषयाः प्रकाशयन्ते इति युक्तमहंकारोपाधिवर्णनम्।।

As discussed earlier, in this model, while jIva is anAvrita, it is the shuddha chaitanya which is Avrita. VivaraNa accordingly says - सर्वत्राविद्यावृततया अनभिव्यक्तस्वभावमपि चैतन्यं, अन्तःकरणं येन येनावस्थाविशेषेण विवर्तते, तेन तेनाकारेण व्यज्यते; अयःपिण्डेनेव चतुष्कोणत्वाद्यवस्थाविशेषमापद्यमानेन कृशानुः, इति विषयसंसृष्टान्तःकरणावच्छिन्नं चैतन्यं तदाकारमवभासते इति भावः।परिणामसंसर्गादापन्नजाड्याभिभवलक्षणयोग्यत्वमुच्यते। अन्तःकरणं हि

स्वस्मिन्नेव स्वसंसर्गिण्यापि चैतन्याभिव्यक्तियोग्यतामापादयतीति भावः । Chaitanya is covered by avidyA and hence there is no abhivyakti thereof. However, in whichever form there happens a modification of antah-karaNa, there happens the abhivyakti of chaitanya in those very forms. Just as there is abhivyakti-yogyatA of chaitanya in antah-karaNa, the antah-karaNa brings about the abhivyakti-yogyatA in the vishaya connected with itself.

What exactly is this yogyatvam is answered by VivaraNa by postulating the jADya-abhibhava-lakshaNa brought about by samsarga of antah-karaNa-modification. This is generally referred to as swachchhatA-ApAdana.

8.3 VedAnta ParibhAshA also takes up this issue and states न हि वृत्तिविरहदशायां जीवस्य घटादिना सह सम्बन्धसामान्यं निषेधामः । किन्तर्हि ? घटादिभानप्रयोजकं सम्बन्धविशेषम् । स च सम्बन्धविशेषो विषयस्य जीवचैतन्यस्य च व्यङ्ग्य-व्यञ्जकतालक्षणः कादाचित्कस्तत्तदाकारवृत्तिनिबन्धनः । तथा हि तैजसमन्तःकरणं स्वच्छद्रव्यत्वात् स्वत एव जीवचैतन्याभिव्यञ्जनसमर्थम् । घटादिकस्तु न तथा, अस्वच्छद्रव्यत्वात् । स्वाकारवृत्तिसंयोगदशायान्तु वृत्त्यभिभूतजाड्यधर्मकतया वृत्त्युत्पादितचैतन्याभिव्यञ्जनयोग्यताश्रयतया च वृत्त्युदयानन्तरं चैतन्यमभिव्यनक्ति । तदुक्तं विवरणे " अन्तःकरणं हि स्वस्मिन्निव स्वसंसर्गिण्यापि घटादौ चैतन्याभिव्यक्तियोग्यतामापादयति" इति । दृष्टं चास्वच्छद्रव्यस्यापि स्वच्छद्रव्यसम्बन्धदशायां प्रतिबिम्बग्राहित्वम् । तथा कुड्यादेर्जलादिसंयोगदशायां मुखादिप्रतिबिम्बग्राहिता । घटादेरभिव्यञ्जकत्वं च तत्प्रतिबिम्बग्राहित्वम् , चैतन्यस्याभिव्यक्तत्वं च तत्र प्रतिबिम्बितत्वं । It basically states that the general relationship between jIva-chaitanya and vishaya is not denied even during the absence of antah-karaNa-vritti. However, the specific sambandha which leads to abhivyakti of chaitanya is dependent on the arising of vritti. It refers to the VivaraNa statements whereby antaha-karaNa-vritti is stated to produce the chaitanya-abhivyakti-yogyatA in the entities connected to it. Thus, antah-karaNa-vritti, connected to say a pot, produces the chaitanya-abhivyakti-yogyatA in the pot. And this chaitanya-abhivyakti-yogyatA, as per VedAnta ParibhAshA, is chaitanya-pratibimba-grAhitvam i.e. ability to catch the reflection of chaitanya.

However, this description of VedAnta ParibhAshA is not in strict consonance with VivaraNa, which explains abhivyakti as AvaraNa-abhibhava - ननु केयमभिव्यक्तिः आवरणाभिभव एव. This concept is explained in VedAnta ParibhAshA commentary at page 277.

What exactly is AvaraNa-abhibhava?

8.4 The abhibhava of AvaraNa can be understood from <https://sudhanshushekhar.wordpress.com/2024/07/06/ajnana-and-its-subduing/>. One must accept the AvaraNa of vishaya-avachchhinna-chaitanya, otherwise the usage of pramAtva would not be appropriate for jnAna. BALabodhinI says on page 823, Vol II -

अन्यथा एतन्मते ज्ञानस्य प्रमात्वं न स्यात् अज्ञानानिवर्तकत्वात् । ज्ञानमज्ञानस्यैव निवर्तकमिति पञ्चपादिकावचनविरोधश्च स्यात् ।

Since we have not accepted the upAdAnatva of jIva-chaitanya in this model, the objection of constant illumination of vishaya will not arise, still the reasoning of jnAna being non-eligible to be called as pramA on account of non-removal of AvaraNa, makes it clear that AvaraNa-removal is required.

Further, shuddha chaitanya is mUla-ajnAna-Avrita. However, pot-avachchhinna-chaitanya is covered by avasthA-ajnAna. Their removal is required in order to have tAdAtmya between anAvrita-jIva-chaitanya and anAvrita-vishaya-avachchhinna-chaitanya.

Model 2: avidyA-Avrita-avidyA-upahita-chit as jIva

9. In this model, jIva is Ashraya of avidyA and is hence Avrita by avidyA. As explained by LaghuchandrikA in page 479 - जीवस्य जगदुपादानत्वपक्षे मनआदेरिव घटादेरपि सर्वस्य व्यवहारकाले भातीतिव्यवहारापत्त्या मन आद्यवच्छेदेनानावृतमपि घटाद्यवच्छेदेनावृतं जीवचैतन्यम् - the Avritatva of jIva-chaitanya presumes the jagat-upAdAnatva of jIva-chaitanya. This, in turn, implies natural tAdAtmya between vishaya and jIva-chaitanya. And, hence, there is no role of antah-karaNa-vritti in so far as chit-uparAga is concerned. LaghuchandrikA states in page 479 - द्वितीये त्विति । तुशब्दादुपरागार्थत्वव्यवच्छेदः । जीवस्योपादानत्वे घटादौ तादात्म्यरूपोपरागस्य सिद्धत्वादिति शेषः । Thus, the only role which antah-karaNa-vritti plays in this model is AvaraNa-abhibhava. Thus, the avasthA-ajnAna covering the vishaya-avachchhinna-chaitanya is subdued resulting in vishaya-prakAsha.

9.1 Here, jIva-chaitanya is sarvagata and is also present at vishaya-desha. Thus, the AvaraNa-abhibhava of vishaya-avachchhinna-chaitanya will also lead to AvaraNa-abhibhava of jIva-chaitanya. There is already a tAdAtmya between vishaya and jIva-chaitanya on account of upAdAnatva of jIva-chaitanya. Thus, removal of AvaraNa of vishaya-avachchhinna-chaitanya by antah-karaNa-vritti will result into tAdAtmya of anAvrita-jIva-chaitanya and anAvrita-vishaya-avachchhinna-chaitanya and consequent vishaya-prakAsha.

Model 3: antah-karaNa-upahita-chit as jIva

10. In this model, the antah-karaNa-vritti is for abheda-abhivyakti of jIva-chaitanya and vishaya-prakAshaka-vishaya-avachchhinna-chaitanya. In this case, jIva-chaitanya is antah-karaNa-upahita-chaitanya and vishaya-prakAshaka is vishaya-avachchhinna-chaitanya. There is no tAdAtmya between the two. The

vishaya-pratyaksha to jIva can happen only when there is abheda between these two. Hence, antah-karaNa-vritti serves twin purposes - AvaraNa-abhibhava and abheda-abhivyakti. VivaraNa says - सोपाधिकत्वात् (अन्तःकरणोपाधिकत्वात्) जीवः परिच्छिन्नो न सर्वमवभासयति; जीवावच्छेदनिमित्तान्तःकरणपरिणामसंसर्गकृताभिव्यक्तित्वात् विषयावच्छिन्नचैतन्यस्य, जीवचैतन्यता च न विरुध्यते। On account of being coupled with upAdhi of antah-karaNa, the jIva is limited and hence cannot illuminate all vishayAs. Further, there is abhivyakti of vishaya-avachchhinna-chaitanya through the samsarga of antah-karaNa-vritti which is the cause of delimitation of jIva. Accordingly, the non-difference of jIva-chaitanya and vishaya-avachchhinna-chaitanya is not contradicted (through the samsarga of antah-karaNa-vritti). This, as per VivaraNa, is abheda-abhivyakti - विषयावच्छिन्नचैतन्यस्य, जीवचैतन्यता च न विरुध्यते.

VedAnta ParibhAshA also explains in similar manners - तथा हि अन्तःकरणोपाधिको जीवः । तस्य न घटाद्युपादानता, घटादिदेशासम्बन्धात् । किन्तु ब्रह्मैव घटाद्युपादानम् , तस्य मायोपहितस्य सकलघटाद्यन्वयित्वात् । अत एव ब्रह्मणः सर्वज्ञता । तथा च जीवस्य घटाद्यधिष्ठानब्रह्मचैतन्याभेदमन्तरेण घटाद्यवभासासम्भवे प्राप्ते, तदवभासाय घटाद्यधिष्ठानब्रह्मचैतन्याभेदसिद्ध्यर्थं घटाद्याकारवृत्तिरिष्यते।

Thus, AvaraNa-abhibhava i.e. ajnAna-nivritti is common to all three models. BALabodhinI clarifies on page 825 - पक्षत्रयेऽपि वृत्तेरज्ञाननिवर्तकत्वमवश्यमङ्गीकरणीयमन्यथा तस्याः प्रमात्वायोगादिति बोध्यम्.

Summary

11. The vishaya-prakAsha happens on tAdAtmya between anAvrita-jIva-chaitanya and anAvrita-vishaya-avachchhinna-chaitanya.

11.1 In case of jIva being avidyA-anAvrita-avidyA-upahita-chit, despite it being omnipresent on account of omnipresence of upAdhi avidyA, it does not have tAdAtmya with vishaya on account of its non-upAdAnatva. Further, despite jIva-chaitanya being anAvrita, the vishaya-avachchhinna-chaitanya is Avrita. Accordingly, antah-karaNa-vritti removes the AvaraNa of vishaya-avachchhinna-chaitanya and also brings about tAdAtmya between non-connected vishaya and anAvrita-jIva-chaitanya. Thus, there arises tAdAtmya between anAvrita-jIva-chaitanya and anAvrita-vishaya-avachchhinna-chaitanya and consequently, there is vishaya-prakAsha to jIva.

11.2 In case of jIva being avidyA-Avrita-avidyA-upahita-chit, it is omnipresent and also, it has tAdAtmya with vishaya on account of being upAdAna. Hence, there is no requirement of chit-uparAga. The only requirement is AvaraNa-removal of both

jIva-chaitanya and vishaya-avachchhinna-chaitanya as both are Avrita. That is achieved by antah-karana-vritti which removes the AvaraNa of vishaya-avachchhinna-chaitanya. Since, Avrita-jIva-chaitanya is omnipresent, its AvaraNa also stands removed by removal of AvaraNa of vishaya-avachchhinna-chaitanya and there arises the tAdAtmya of anAvrita-jIva-chaitanya and anAvrita-vishaya-avachchhinna-chaitanya. Consequently, there is vishaya-prakAsha to jIva.

11.3 In case of jIva being antah-karana-upahita-chit, the jIva is limited and localised whereas the vishaya-avachchhinna-chaitanya is covered by AvaraNa. The antah-karana-vritti ensures AvaraNa-removal and abheda-abhivyakti of jIva-chaitanya and vishaya-avachchhinna-chaitanya and brings about tAdAtmya of anAvrita-jIva-chaitanya and anAvrita-vishaya-avachchhinna-chaitanya. Consequently, there is vishaya-prakAsha to jIva.

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